UNITY

The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH FREEDOM FELLOWSHIP

No. 155. [Vol. XIII 8 **August, 1916.** ONE PENNY.

Mrs. HERBERT PARTINGTON

Mayor of Glossop.

A well-deserved compliment has been paid to Mrs. Herbert Partington by the Town Council of Glossop, after deeply regretting the sudden lamentable death of the Mayor, her late husband, in appointing her as his immediate successor in the Mayoralty. Mrs. Partington has long taken an active part in public affairs in the town and locality, and this new honour is an appropriate recognition of valuable work already rendered in the public service. For many years too, Mrs. Partington has been prominently and actively identified with our Glossop Unitarian Church, which has received considerable support from the Partington family.

Who are the Unitarians.

Unitarians are believers in One only God; they believe there is only one Divine Person Who is God, and that He is the Being Who in the Old Testament is called "Jehovah," and in the New Testament the "Father," "Heavenly Father," "God, the Father." So they worship the Father as the one only true God. They are called Unitarians because of their belief in this Divine Unity, or oneness of God. In this sense Jews and Mohammedans are Unitarians, as they also believe in one God in one person. The orthodox on the contrary are called Trinitarians, because they believe in the Trinity of three Divine Persons in the Godhead, each of whom is perfect God, which Unitarians reject as unreasonable.

Unitarians are Christians as followers of Jesus Christ and believers in His Gospel as found in the New Testament. They regard him as their highest human example, their Leader and Teacher. They believe he was a real man and not more than man; that he lived a pure and noble life, and suffered death on the cross as a martyr for the Truth he proclaimed.

Unitarians are Protestants because they reject the doctrines and protest against the practices of Roman Catholicism; they are Dissenters from the Established Church for theological and political reasons; they are Congregationalists in the fact that their congregations are independent societies subject to no external ecclesiastical authority. So they may be rightly described as Unitarian Christians, and Protestant Congregational Dissenters.

Oh, guard our shores from every foe,
With peace our borders bless;
With prosperous times our cities crown,
Our fields with plenteousness. —J. Wreford.

Up-to-date Maxims.

No longer need you cherish doubt,
Than sail around a water-spout.

The thing that now you cannot know,
Be quite content it must be so.

The bigot hath a single eye,
And only sees orthodoxy.

Do not debate your firm belief
As though you held a lawyer's brief.

Know that life is what you make it,
And not at all the way you take it.

He who would earn his daily meat,
Must needs perform some useful feat;
Or, if you will, his daily bread
By what he's written, done or said.

Do not about mere trifles cry,
Keep cartridge and your rifles dry.

If you cannot fly by aeroplane,
Do not despair and don't complain,
In spirit you may higher rise
Than he who dares to mount the skies.

Like other things, commercial shams
Are quite as freely sold as hams. E. R. H.

The Scapegrace.

I.

"Such a man is not fit to be at large. If I had my way I would keep fellows like him under restraint, separated from society. They are as dangerous as madmen, and should not be allowed to mix with decent people."

"That's putting it rather too strong, Joshua. Surely it would make them worse if they never met what you call 'decent' people. Would it be any good, think you, to compel them to know no other company than scapegraces like themselves? I don't think you will reform them that way."

"Well, no; that is not what I mean," said Joshua. "They should be under restraint with decent people to look after them. But they ought not to be allowed to mix freely in decent society until they can properly behave themselves."

"So you would compel a man to be sober, would you? Do you think you could cure him that way? Why, he would be just as bad whenever you set him at liberty again, unless his appetite had been conquered. There will have to be something else besides imprisonment if your bad character is going to be reformed."

"Of course," said Joshua; "he must be trained into better ways. Good, kind people must create in him a distaste for the drink so that he will not desire it, and a feeling of disgust against vicious ways."

This dialogue was provoked by the conduct of Ned Langham, who lived next door to Joshua Darnton. Ned was the only son of a widow. He, his mother, and two sisters lived together. Ned was about thirty-five years of age. When sober he was a good fellow and an able workman. But he indulged in drink so often and came home at night in such a drunken condition that he kept his mother and sisters in a constant state of wretchedness. For when he came home in that condition he was more like a wild beast than anything else. Anger broke forth from him in unbridled passion and fury, and until he lay helplessly asleep the poor women, his nearest and dearest, were filled with terror not knowing what he would say or do next.

"Anyway," said Joshua, "something must be done. Last night he was so violent that the shrieks of his mother and sisters roused us all out of our sleep. One would have thought murder was being committed. I was on the point of going in and interfering when there was a sudden silence and we heard no more. He had fallen to the floor, and there he lay and slept. You know it's a shame He spends all he earns in drink. His mother and sisters work at the mill and they keep the house going, and, what is more, they have to keep him. I know the girls have threatened to leave home more than once, but they remain for the mother's sake, and the mother sticks to Ned. But I say it's a shame that a man should be allowed to spoil their lives and to be a constant nuisance to his neighbours. It ought to be stopped. A libertine does not deserve his liberty."

II.

War broke out. Some millions of men had voluntarily enlisted to fight to protect the liberties enjoyed by their nation. But more soldiers were required, and the State decreed that the fit men of military age who would not volunteer to join the army should be compelled, excepting in case of genuine conscientious objection. Joshua Darnton was a conscientious objector. He claimed to be exempted from service because he did not believe in war, and would rather himself be killed than he would do anything to kill any fellow human being. He was no coward. He could face any amount of obloquy and ridicule in defence of his convictions. So he was summoned to appear before a public tribunal. Before going he paid a visit to his minister to ask him to support his application for exemption. The Rev. M. Fisher did not share his views, but respected and appreciated his sincerity and courage in defence of his convictions.

"All I can do for you, Joshua, is to testify that I know you to be sincere, and that yours is just one of those genuine cases for which the law provides, and to say that your objection is not from fear or cowardice, but is due to a firm and courageous resolution to be true to your convictions. I can say that your refusal to perform the duties of a soldier would cause nothing but trouble to the authorities, and that in your case compulsion would be sure to fail. But I cannot support your opinions, for I think that every able man of military age should be willing to do his part to defend the State, which protects him and which secures to him any liberty he has enjoyed."

"But, don't you think, Mr. Fisher, that this compulsion is a very serious violation of personal

liberty? Does it not strike at the root of all our liberties which have been won at such priceless cost by the sufferings of reformers and brave champions of freedom in times gone by? Is it not the iron heel of militarism crushing every vestige of freedom we possess? Our boasted freedom cannot be saved unless there are some who will resist any attempt to take it away."

"I think you are wrong in your argument," replied the minister. "Compulsion is no new thing. Personal liberty is often violated for the good of the State. People are compelled to pay rates and taxes whether they believe in it or not. Employers are compelled not to employ children. Individuals are compelled to abate insanitary nuisances. And why? Simply because none of us belong to ourselves only; we all belong to the State, and in return for all that the State does for us we are required to share its burdens. It presents itself to me this way: the State is a mass of individuals like ourselves, and we are included; we are all members of one another, of one body—the State. Your individual welfare and mine is certainly important, but not so much so as that of all the other individuals in the State. The whole is greater and more important than the part, for the part has to be subservient to the whole. The welfare of the whole is more important than that of one individual, because it is the welfare of all the individuals composing it. If the whole is in danger and any one individual member of it refuses to help to safeguard it, it seems to me that he is against the whole, against the State. If he pits his right of private judgment against the judgment of the State in this matter he makes himself more important than the State. It seems to me to be self first. Now I am myself a conscientious objector to the smoking of tobacco, but if the safety and welfare of the State required it I should deem it my duty to sacrifice my private scruple to secure the safety of the whole. Liberty for you is a good thing, but it is as good for all others in the State. If their freedom is in danger and cannot be secured except by all resisting the aggressor who attempts to destroy it, then I think all should be willing to defend that freedom. The freedom you enjoy has been secured to you by the State, but if by foreign aggression the freedom of the whole people is destroyed then your freedom is gone; but if successfully defended then yours is safe along with that of the whole."

"Ah, sir, but what about killing and spilling blood. If we never resist the taking of life wars will never end."

"I don't know about that. What is it that makes life worth living? Justice from man to man. If you are ever under the oppressor's heel so that not for a moment can you say that either your soul or body are your own, you would be so wretched that life would not be of any worth. There are some things more precious than life itself, and without which life is worthless. The whole country is resisting the oppressor who is trampling justice in the dust, and lives are being sacrificed to protect life. The martyrs gave their lives for these very things. The blood of Jesus was shed on the cross for truth and righteousness. Do we not honour these for prizing some things more than life? The men who are ready to risk their lives for justice and freedom are doing the noble thing. And as for taking life—do you refuse to slay any living creatures—for food? If you do not are not their lives as precious to them?"

III.

Joshua Darnton went before the tribunal and his plea was rejected. The fact is he was but half-hearted in his objection. His confidence in the rightness of his attitude had been somewhat undermined, for he had doubts.

Another thing, he had fallen in love with Nancy Langham, who lived next door. Recently she had avoided him, and this was a source of worry and anxiety.

Ned Langham, the scapegrace, had long since joined the forces. He had seen active service at the Dardanelles, and was now in France. From his letters it seemed as if the war had made a new man of him. Joshua in due time was called up. He went willingly, resolved to make no "Bones" about it, but to do his duty as a soldier. After training he was sent to France. As it happened he was drafted into the same company as that to which Ned Langham belonged. Joshua's letters home retailed wonderful things concerning Ned, who under the powerful influence of a strong-minded comrade who was his chum, had become one of the straightest, cleanest characters in the regiment.

Then the news came that Joshua was wounded in a bayonet charge, and that Ned was amongst the killed. Later a letter from Joshua himself written from a hospital contained the following:

"I grieve to think that Ned is gone. He was the grandest man of the whole company of us, the bravest of the brave, the pride and the beloved of his comrades. He never touched, never tasted strong drink. He never used foul language. He was heard to say: 'If I get safely home again I will gladden my mother's heart by going there a clean, upright, and sober man that she shall be proud of.' I owe my life to him. In fact, he lost his in saving mine. I lay wounded. He saw me, lifted me up, and ran with me and laid me in a safe place where the stretcher-bearers would pick me up; and just as he had put me down and was standing he was struck by a shot and in a few minutes he was gone. His last words uttered as he was dying were: 'Tell mother I died steady.' I hope to be sent home to you all soon. Let Nancy know I am coming. I want to see her very much."

H. B. S.

It is easier for one to go through the needle-eye of Orthodoxy than for a bigot to enter the Kingdom of Religious Rationalism.

Too many are ready to strain out the gnat of commonsense and swallow the camel of superstition.

Great Books of Devotion.

By Rev. William C. Hall, M.A

VIII.: BROWNE'S "RELIGIO MEDICI."

Although "Religio Medici" (The Religion of a Doctor) is not usually classed with books of devotion, we make no apology for considering it under our general head. It is a favourite book of English prose, holding a distinct place in our literature, which has been read by book-lovers for its style as much as for its matter; but it has been the companion of many men who have valued it as a most precious handbook of religious faith. In these days, when so many are disposed to turn to scientific men for the support of their religious opinions, our readers may do well to consider what a doctor of medicine had to say nearly three hundred years ago.

Thomas Browne was born in London in 1605. He was educated at Winchester, Oxford, and Leyden, and settled at Norwich in 1636. He was knighted in 1671, and died in 1682. "Religio Medici" was written probably in 1635. In it Browne, after explaining his standing as a Christian, enters into a discussion of religious belief and substantiates his particular faith. His attitude is that of a loyal member of the Church of England, who, while strongly arguing that his own position is reasonable and true, can tolerate opponents. "I could never," he says, "divide myself from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with me in that from which perhaps within a few days I should dissent myself." There must be heresies in every Church — Arians are "not only divided from their Church, but also among themselves"—but there are "many things untouch'd, unimagin'd, wherein the liberty of an honest reason may play and expatiate with security, and far without the circle of an Heresie." The greater matters of religion are for agreement. They are the general truths of Christianity and the revelations of God in nature: the former appeal to a man's faith, which has as legitimate a place in the human mind as reason; the latter depend upon his observation and reflection. Browne feels that the Bible presents truth which the human reason is not expected to test, but which is to be accepted as in itself sufficient, truth generally accepted by Christians, but, outside this, the spirit of man is free to discover new truth that enlightens his mind in respect of God, creation, and human destiny. He has much to say about death, which, viewed through the conviction of a future life, has no terrors; but salvation can be for those only who believe in Christ. "That I obtain heaven, and the bliss thereof, is accidental, and not the intended work of my devotion; it being a felicity I can neither think to deserve, nor scarce in modesty to expect." That sentence contains much for reflection. But if belief in Christ is the condition of the "accidental," it is clear that Browne does not mean theological belief in Christ, for he "much apprehends the ends of those honest worthies and Philosophers which died before His Incarnation," and cannot place them in hell. His belief appears to be that while no man can claim heaven as his right, or as what he can demand as the reward of his actions, the life of Christ has rendered immortality possible to all who have lived worthily, both before and after Christ. Browne, it will be judged, preserves a moderate Christology amid his very broad theology.

The reader, however, will learn to love "Religio Medici" not so much as a religious treatise as a little book which abounds with the most beautiful aphorisms. We extract a few:—

"'He that giveth to the poor lendeth to the Lord': there is more Rhetoric in that one sentence than in a library of sermons."

"God is merciful unto all, because better to the worst than the best deserve."

"It is a brave act of valour to contemn death; but where life is more terrible than death, it is then the truest valour to dare to live."

"They go the fairest way to heaven that would serve God without a hell."

"Obstinacy in a bad cause is but constancy in a good."

"In all disputes, so much as there is of passion, so much there is of nothing to the purpose; for then reason, like a bad hound, spends upon a false scent, and forsakes the question first started."

Sunday School Teaching.

The London Sunday School Society, a Unitarian body, has formulated a scheme for assisting teachers in child-study and in the art and method of teaching. Existing training classes and teachers' meetings are to be linked up, and the work of such meetings to be co-ordinated along certain lines and a syllabus issued with books suggested.

The following is the suggested syllabus:

1. What teaching is. Special features of Sunday School teaching as compared with other forms of teaching in regard to (a) Material of Instruction; (b) Results expected.

2. Preparation of a lesson. Selection of material. Arrangement.

3. Lesson notes. Need for plan and proportion.

4. Ideas. How gained. How communicated. Fusion of ideas.

5. Attention. What it is. Degrees of attention.

6. Interest. How gained. How maintained. The pupil's point of view. It's importance.

7. Questions. Their value. Faulty questions. Treatment of answers.

8. Use of words in teaching. Difficulties of Biblical language.

9. Illustrations. Their purpose and limitations. Kinds of illustrations,—objective, pictorial, verbal. How to make and use them.

10. Habits and their formation. Initial motive. Value of imitation and repetition. The child as a machine.

11. Discipline. What it is. Kinds of discipline. How secured.

BOOKS—Child Study.

"Gateways of Knowledge," J. A. Dell, Cambridge Press, 2/6 net.

"Physiological Psychology," W. McDougall, Temple Primers, 1/- net.

"The School and the Child," John Dewey; Blackie, 1/- net.

"The Child Mind," B. Dumville, University Tutorial Press, 2/6.

"Groundwork of Psychology," G. F. Stout; University Tutorial Press, 4/6.

"How we think," J. Dewey; D. C. Heath and Co. 3/6.

"Interest and Education," P de Garmo; Macmillan and Co., 4/6 net.

METHODS:

"Primer of Teaching," J. Adams; Clark and Co., 6d.

"Talks to Teachers," W. James; Longmans, 4/6.

"Exposition and Illustration," J. Adams, Macmillan, 5/-

"How to Teach the Bible," A. F. Mitchell; Williams and Norgate, 2/6 net.

From the above sketch it is evident that the object is to stimulate the study of Child Life, Growth, and Mental Activity, and the Study of Teaching and Method. The Society aims to put leaders of schools into the way of obtaining expert advice. The scheme of study is to be in three grades: (a) Preliminary, (b) Intermediate, (c) Advanced. At present the Preliminary only is being proceeded with. Mr. Frank Roscoe, M.A., has drawn up a syllabus for that stage and copies can be obtained from the Hon. Sec., Mr. A. Stephen Noel, 75, Hainault-road, Leytonstone, London; or from Essex Hall, London, at ½d. each, carriage 2d. per dozen. An examination will be held next January and in May and September, and successful candidates will receive a certificate. The society promotes the formation of training classes, but examination is quite optional. Where schools can combine at one centre addresses will be given by expert educationists and practical teachers. Notes will appear regularly in weekly and monthly denominational papers with a view to giving assistance and advice. One column in this magazine will be devoted to this work. Most of the books mentioned can be obtained at public libraries, but the formation of a Teachers' Library at each school is recommended. Teachers are asked to express themselves in essays, which Mr. Frank Roscoe, M.A., has kindly promised to read through. Communications should at present be sent to the Hon. Sec., whose name and address are given above.

The Measure.

He who complains that he has done his best and that no one cared, has certainly not done his best with the highest motive. The standard by which we measure must be set within, and not without. We must do our best not because others appreciate, but because we cannot be satisfied with less.

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

Events of August 6th.

The day allotted to the legend of the Transfiguration.

258. Sixtus II., martyr.

1221. Dominic founder of the Dominicans died.

1504. Matthew Parker, Archbishop of Canterbury, born.

1536. William Tyndale, martyr (Foxe V. 114 and Heroes of Faith).

1637. Ben Johnson died (Memoir in Chambers).

1801. Baron Rossmore died (See a marvellous story in Chambers).

1809. Lord Tennyson born.

1874. Dr. Patrick Fairbairn, of Free Church of Scotland, Biblical scholar, died.

The "Christian Life" (1914) under Aug. 6th, gives accounts of:

1616. Pastor Nicolas Dumler cited at Altdorf.

1857. Rev. George Armstrong died.

1898. Rev. John Armstrong Crozier died.

1906. Rev. Thomas Leyland died.

Events of Aug. 13th.

662. S. Maximus died, see Christian Life of 1914.

1553. Servetus arrested at Geneva.

1667. Jeremy Taylor, Bishop of Down and Connor, died on 13th or 15th (see Story of Religion in England, p 237).

1733. Matthew Tindal, deist, born (Story, 311).

1836. Act for commutation of tithes passed.

1882. Prof. Stanley Jevons drowned (Christian Life).

1899. A window unveiled in Conigre Chapel, Trowbridge, ibid.

1910. Florence Nightingale died.

Events of Aug. 20th.

1153. S. Bernard died. See memoir in Chambers.

1648. Lord Herbert of Cherbury died.

1829. H. P. Liddon born.

1856. William Garfit died. See Christian Life.

1877. Prof. Henry Rogers died (Skeats, 659)

1912. General Booth died.

Events of Aug. 27th.

413 B.C. An eclipse of the moon leads to Athenian disaster at Syracuse. Thucydides VII., 50, Ambition and fall.

55 B.C. Julius Caesar first landed in Britain (see Chambers).

1557. Thomas Benyon burnt at Bristol (Foxe VIII., 504).

1590. Pope Sixtus V. died (See memoir in Chambers).

1660. Two books of Milton burnt by hangman (Chambers).

1685. Trial of Lady Alice Lisle begins.

1688. Date of stone in Panyer Alley, Paternoster Row, recording highest spot in City of London.

1758. Dr. Benjamin Grosvenor died (Skeats, 199-214).

1777. Rev. Jacob Isaac ordained for Moreton Hampstead (Christian Life).

1795. Pasteur Athanase Coquerel born (ibid).

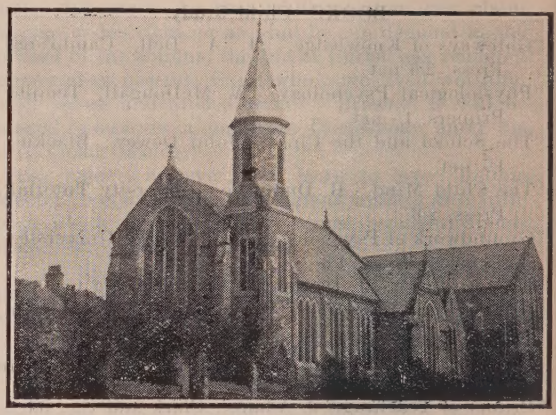
1892. Henry Ierson died (ibid).

Rev. JOSEPH WILSON

Rev. Joseph Wilson was born in Birmingham, 1878, brought up as a Congregationalist, educated at a Church of England Training College, engaged in Anglican Mission work in East End of London, was licensed, 1898, for itinerant work in the diocese of Winchester, labouring with much success, and trained for Holy Orders, but felt that he needed more freedom than the Established Church could allow, and accepted a call to St. John's Congregational Church, Exeter, 1904, where he worked with very encouraging results. He was strongly influenced by the "New Theology" movement, and found himself in sympathy with Unitarianism. He accepted appointment as successor to the late Rev. Dr. Mummery as minister of the Wood Green Unitarian Church, London, 1910, where his services were very fruitful and greatly appreciated. In 1914 Mr. Wilson was appointed to the ministry of the Fitzalan Unitarian Church, Glossop, where his labours have considerably increased attendance at the services and put the Church into a much better and stronger condition.

Seven Factors in Efficiency.

The first seven factors in efficiency are: Health, character, education, ambition, equipment, environment, reward. In each of these factors the employer has a direct responsibility; and the friction between capital and labour will be reduced just to the extent that each bears, willingly and effectively, the proportion of responsibility that is just and equable.—Judge Elbert H. Gary.



GLOSSOP CHURCH.

As the result of a course of public lectures delivered in the Town Hall, Glossop, in the autumn of 1871, under the auspices of the East Cheshire Christian Union for Missionary purposes, Sunday evening Unitarian services were commenced in the upper room of a house in Norfolk-street, the first service being conducted by the Rev. H. E. Dowson, B.A., of Gee Cross, on March 17th, 1872. A congregation was formed, and on the 7th of August of that year a committee and officers were appointed.

The upper room soon became too small, and a movement commenced to secure a church building. Hearing of this Mr. Edmund Potter, M.P., who was a considerable employer of labour at the large Dinting Printworks near by, generously decided to provide a building at his own cost. A site was secured in Fitzalan-street, March 10th, 1873, and a commodious chapel with schoolroom underneath was erected and opened for divine worship June 12th, 1875, by the Rev. Chas. Beard, LL.D., with the Rev. F. Ashton, M.A., as the first appointed resident minister. A sufficient plot of land had been secured for the erection of a larger church later, when the growth of congregation and school should require it.

It was not until 1895 that this completion of the original scheme was made possible. In that year, April 27th, Lady Roscoe, daughter of the late Edmund Potter, M.P.; Captain Partington, J.P.; Mr. Geo. H. Leigh, President, Provincial Assembly of Lancashire and Cheshire; and Mr. Herbert Partington—laid the memorial stones, and the present graceful structure was completed and opened for public worship in 1896.

The Glossop congregation has been fortunate in having had the support of generous benefactors. Besides Mr. Edmund Potter, M.P., other members of his family took much practical interest in promoting its prosperity, including Messrs. E. C. Potter, Rupert Potter, Miss Clara Potter, and Lady Roscoe. Captain Partington—now Sir Edward—has long been a liberal contributor to the funds, and contributed handsomely to the cost of the present church building. A beautiful window has also been placed by him in the chancel. The church has sitting accom-

modation for nearly 400 persons, and its organ is said to be the best in the district.

The older building has since 1896 been used for Sunday School and institutional purposes. From June, 1876, to September, 1878, a Day School was carried on. A flourishing Night School was held for some years. The Sunday School has done useful and effective work. The following is the list of ministers: Rev. F. Ashton, M.A., 1875-1878; Rev. W. Harrison, 1878-1888; Rev. R. H. Lambley, M.A., 1889-1897; Rev. A. C. Fox, B.A., 1898-1906; Rev. Jenkyn Thomas, 1906-1913; Rev. Joseph Wilson, 1914—.

The Rights of Conscience.

AN APPEAL TO CHRISTIANS.

(We gladly reproduce this, as it is in harmony with protests made at numerous Unitarian meetings.)

At such a time as this we are reluctant to add anything to public controversy, but we are constrained to do so under a deep sense of the danger which at present threatens us of losing the very treasure for which we are assured our country has gone to war—the priceless treasure of freedom. We cannot, even in such an hour of danger as this, see the rights of conscience ignored without immediate protest, whether we ourselves agree with the "conscientious objector" or not.

Many—indeed, most of us—do not agree with him. But we hold that respect for conscience is of the very stuff of which freedom is made. It is bound up with the whole history of our country. It is the proudest and the best of the traditions our fathers fought for and left to us, their descendants, to hold in trust. So truly has it become a part of our national being, that, at perhaps the greatest crisis in our history, it has been preserved and embodied in the Military Service Act We are proud to know that the rights of conscience were admitted and safeguarded at such a time.

But on this point both the letter and the spirit of the Act have been repeatedly violated by those who administer it. In spite of the terms of the Act itself, in spite of instructions issued from headquarters, some tribunals have denied their right to grant absolute exemption on conscientious grounds; others have derided the claim of the objector to a conscience at all; and yet others have refused to recognise a genuine conviction because it was based on moral rather than purely religious grounds. In all these things the tribunals have actually defied the law which it was their duty to administer in an impartial spirit. The fact that some tribunals have sought to do this only throws into stronger relief the illegal action of others. In one case a magistrate even went so far as to state that he could not deal with "any question of conscience"; he was there to "stop this riot."

We contend that in violating the Military Service Act the tribunals have violated also the finest traditions of our race. It was a great soldier—Lord Roberts—who reminded us that "if you penetrate deep enough into human nature you will unfailingly reach in each one of us a stratum which is impervious to discipline, or any other influence from without. The strongest manifestation of this truth lies in what men call conscience—an innate sense of right and wrong—which neither reason nor man-made laws can affect." We agree with him that "at such a juncture" it is useless to "threaten pains and penalties." We would go further and point out that to threaten and to inflict them is to embark on the sorry business of persecution which no nation does but at peril to its own liberties.

We therefore urge that an enquiry be held into the method of dealing with conscientious objectors under the Military Service Act; and that, pending such enquiry, no man who is arrested under it should be handed over to or left in the hands of the military authority, but should be in those of the civil authority. The cases of some who have already been condemned by court-martial to sentences of six months or of two years' hard labour should be re-considered.

And we appeal to all Christian people, however convinced in their minds of the necessity or the duty of war, to reflect upon their own religious history, to remember by what great sacrifices in the past their present liberties have been won, and what grievous harm has been done to the cause of religion by persecution and intolerance. Let us who call ourselves Christians, to whatever communion we belong, continually urge upon our friends, our churches, the Press, the public, and above all those in authority, the great fact that, while we have a right at all times to seek to convince those who disagree with us, we cannot persecute them for opinions conscientiously held, without cheapening our own conscience, coarsening public morality, destroying the foundations of all freedom.

John Clifford, Adrian Fortesque, Alfred E. Garvie, J. Rendel Harris, H. Scott Holland, Robert Horton, Edward Lincoln (Bishop of Lincoln), W. M. Macphail, F. B. Meyer, Nat. Micklem, junr., W. Moore-Ede (Dean of Worcester), G. Campbell Morgan, W. E. Orchard, Arthur A. Peake, Thomas Phillips, W. Charter Piggott, W. E. Selbie, R. Dykes Shaw, John Skinner J. B. Stedeford, H. G. Wood.

May 20th, 1916.

PRAYER: Lord of all, whose balance trieth the nations to lift up or to cast down; Thou hast planted us, as a people, in quiet resting-places, and stretched out our branches over the sea, and laid upon us a mighty trust. Never through vain conceit may we be blind to the unchanging conditions of Thy blessing. The world and its fulness are thine: our portion thereof may we hold not in wanton self-will, but reverently as of Thee; making it the stronghold of right, the refuge of the oppressed, and the moderator of lawless ambition. Make all who speak for this nation true organs of Thine equity, that through their wisdom and faithfulness Thou mayest be our Lawgiver and Judge. Amen! J. Martineau.

Lesson Notes on "The Evolution of Religion."

VIII. THE EVOLUTION OF SACRIFICE

References: The Bible; Clodd's "Childhood of Religions," pp. 91-96; "Encyclopædia Biblica," under "Sacrifice."

August 6th.—"THE ORIGIN OF SACRIFICE.
Scripture Reading: II Sam., 24.

Sacrifices offered up to the Diety or deities originated in fear. Prehistoric man realised that a Power or Powers existed above and around him which had control of life and death. Fearing to offend, offerings were made in order to win the favour of the gods, or to mollify their anger. There is abundant evidence of this in the Bible: Exod. 5, 3,—"let us—sacrifice unto the Lord our God, lest He fall upon us with pestilence, or with the sword"; Numbers 15, 46, —"make an atonement—for there is wrath gone out from the Lord; the plague is begun"; II. Sam., 24, 21 —"build an altar unto the Lord that the plague may be stayed"—are a few examples.

Sacrifices were therefore (1) to propitiate the offended Deity. But (2) there were blessings to be grateful for, hence sacrifices of thanksgiving or thank-offerings. Of course, in the childhood of the race, when men knew little of anything and very little concerning God, they thought of Him as having the passions of men, angered or pleased, His feelings altered by offerings made to Him, affected favourably by the savour of a sweet smell from the burning sacrifice: "The Lord smelled a sweet savour; and the Lord said in His heart, I will not again curse the ground any more,"—Gen. 8, 21. These ideas were also in vogue in the early history of every nation. Why were people afraid of God? What was true in their belief and what was false? There is a difference between what God is and what man thinks God is. There is permanent good in the idea of the thank-offering.

August 13th.—SACRIFICES OF HUMAN BEINGS.
Scripture Reading: Gen. 22, 1-19.

To win the favour of the gods or God it was felt that man must offer up in sacrifice what was his dearest and most precious possession. Heathens from remotest times sacrificed human beings to propitiate their gods: Plutarch mentions sacrifice of children to Saturn; Pliny says the same of the early Roman times; it was so in Britain amongst the Druids; and the Israelites sacrificed theirs by fire to Moloch—Lev., 18, 21; 20, 2-5; I. Kings 11, 7; II. Kings 16, 3; 21, 6; 23, 10; Jer. 32, 35. The attempted sacrifice of his son Isaac by Abraham—Gen. 22—was in accord with the ideas of the times, as was the carrying out, too, of Jephthah's vow in sacrificing his daughter,—Judges 11 30-40. Terrible as all this seems now there was also something noble in it. What can be more beautiful than Jephthah's saying he could not go back on his word, and of his daughter's wonderful insistence that he should keep his promise to God? The time came when it was thought such sacrifices as these were not required, and by the development of higher ideas human sacrifices were abolished. But it must not be forgotten that even in the more barbarous times men refused to offer to their gods what was easy and cheap. We can learn something even from them, remembering David's words: "Neither will I offer unto the Lord my God of that which doth cost me nothing,"—II. Sam. 24, 24.

August 20th.—SACRIFICE IN ORTHODOX THEOLOGY.
Scripture Reading: Heb. 9, 11-28.

The first mention of sacrifices in the Bible in which a victim is slain is that of Abel in Gen 4. In time it became the custom for the head of the family to build the altar and to offer up the sacrifice. Later this was left to a special order of men set apart for the performance of religious rites, and thus the idea grew that these men had special power with the gods which was not given to others. Thus arose the priesthood who were supposed to know more truly how to approach the deities and stood between men and the gods they worshipped. The heathen priest who consecrated a victim,—Latin, "Hostia," or offered a libation to the gods elevating the wooden cup that held it was the forerunner of the "Christian" priest who elevates the consecrated bread called the "host." Most of the old ideas have been carried into orthodox theology. Christ is the victim slain, the "scapegoat" (Lev. 16, 8-10, 21, 22) for the sins of the world. The priest or minister is a special channel of communication between men and God. Atonement has to be made to appease the divine wrath, and that must be nothing less than the sacrifice on the cross. The Sacrament of the Communion of the Lord's Supper is made to be a memorial of the sacrifice of the body and blood of Jesus, who is represented as the "Lamb of God." All this was quite natural, due to the influence of Judaism upon early Christianity and other sacrificial ideas incorporated later from heathenism. What is there in all this that is now outgrown? Compare the orthodox conception of God with that of Unitarians.

Aug. 27th.—THE HIGHER VIEW OF SACRIFICE.
Scripture Reading: Isa. i., 11-20; Micah vi., 6-8.

We see in the later prophets of the Old Testament repudiation of burnt offerings: I. Sam., xv., 22; Amos v., 21-22; Hosea vi., 6, viii. 13; Isa. i. 11, lxxi. 3; Jer. vi., 20; Ps. li., 16-17; Micah vi. 6-8. What can be more plain than the words of I Sam. xv., 22: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams"—? "Thou delightest not in burnt offering" declares the Psalmist 51, 16, and continues "The sacrifices of God are a broken spirit." Isaiah and Micah are equally clear that burnt offerings and slain victims are not desired but rather the

sacrifices of mercy and righteousness, or as Hosea puts it: "I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings"; and Micah "What doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God?" To reach this high altitude an immense distance in evolutionary progress had been made upwards away from the crude ideas of earlier times. The Epistle to the Hebrews contrasts this view with that of the Mosaic ritual: "Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst thou pleasure therein; which are offered by the law; then said he, lo, I come to do thy will, O God. He taketh away the first, that he may establish the second"—Heb. x., 8-9. Paul says that help received by him from fellow Christians was "a sacrifice acceptable, well-pleasing to God,"—Philipp. iv., 18; that in reasonable service of God the body is "a living (not a dying) sacrifice,"—Rom. xii., 1. In these words we have a true interpretation of what had been taught by Jesus. "Go ye and learn what that meaneth, I will have mercy and not sacrifice"—Matt. ix., 13; "If any man will come after me, let him deny himself, and take up his cross and follow me,"—xvi., 24; "whosoever shall save his life shall lose it, and whosoever shall lose his life for my sake shall find it"; "The Son of Man came to give his life a ransom for many,"—Matt xx., 28; in answer to what God requires, he says nothing about the old kind of sacrifices, "not everyone that saith Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven"—Matt. vii., 21; and, Love God and thy neighbour as thyself as did the good Samaritan, if you would have eternal life, "this do and thou shalt live!"—Luke x., 25-28. So the higher kind of sacrifice is self-denying service to God and man, willing obedience and doing of God's will, or self-sacrifice. H. B. S.

National Conference Guilds' Union.

(The National Conference here mentioned is that of the Unitarian and kindred Churches.)

President: Rev. J. M. LLOYD THOMAS.
Gen. Sec.: Miss M. TWIST, 34, Harbury Road, Birmingham.
Topic List Sec.: Rev. MORTIMER ROWE, B.A.
Extension Sec.: Rev. H. FISHER SHORT.

During the year the Council report that the Guilds in the National Conference Guilds' Union have held their own amid very adverse circumstances.

The Rev. Mortimer Rowe was appointed Topic List and Essay Secretary, but almost immediately after the List was issued he joined the colours. We were destined to lose three more members of the Council —the Revs. E. Glyn Evans and W. G. Price, who joined the army, and Mr. Entwistle, who is not at present connected with Guild work. We wish Mr. Rowe and Mr. Evans and Mr. Price a safe return, and hope that Mr. Entwistle will at some future date be able again to give the Union the benefit of his suggestions and experience. The Rev. Hugh Warnock was elected to fill the vacancy caused by the retirement of the Rev. E. Glyn Evans.

The Union was represented at the Sunday School Conference dealing with children and young people, held in May, 1915, by the Rev. J. M. Lloyd Thomas, the Rev. F. Coleman, and your General Secretary.

A suggestion having been made that the Guild should have a Magazine, the proposal was considered, but as advertisements were not forthcoming it was decided to postpone the scheme till after the war.

The Midland Guild Union Secretary, the Rev. W. G. Topping, Coseley, reports a year of very useful work. Five united meetings have been held, and have proved very successful. There were three conferences with papers on "The Guild Idea" by Mr. E. C. Wrigley, "The Great Committal" by the Rev. J. M. Lloyd Thomas, and the Guild's obligations in relation to social service by Mr. H. Wimbury, a ramble, and an annual meeting, followed by Communion Service.

The Midland Guild Union comprises eleven Guilds, and each Guild subscribes directly to the N.C.G.U. Further Guilds are being formed, and we hope to extend the Midland area during the present year.

The Extension Secretary (Rev. H. Fisher Short) visited and addressed a young people's meeting at Todmorden, also at the request of the Secretary of the Unity Guild, Belfast, he wrote a brief paper on "Guild Ideals," which was read at a united gathering; in addition, by the courtesy of the Editor, the Rev. H. Bodell Smith, he has throughout the year contributed the Union's "Monthly Message" to the Unitarian Monthly.

The Essay Scheme was revived and five essays were sent in, one on "The Idea of an International Court of Justice," for which a prize of £1 was awarded to Miss Hodgkins, Walsall Guild, and four on "Robertson of Brighton." The first prize of 15s. was gained by Mr. W. D. Harrison (Walsall Guild), and the second prize, 7s. 6d., by Miss Hilda M. Thetford (Octagon Guild of Service, Norwich). The examiners were the Rev. J. M. Lloyd Thomas and the Rev. Joseph Wood.

From the forms returned it is evident that the Guilds are doing very useful work in many ways. The following are extracts from returns sent in: "The Junior Guild contributed over £8 to local military hospital." "Gave £15 to Church Fund and £3 to Primary Fund." "Helped the V.A.D. Hospital." "Helped Church Funds by £5 7s. 10d." "Provided piano for Sunday School." "Arranged a Social for Belgian Hospital Fund." "Junior Girls' Guild raised Fund for Red Cross Charity," etc., etc.

It will be seen that the Guild work has gone quietly along, and it is encouraging to see the young people helping the Churches to which they are attached. We hope that when the happy time arrives which shall bring our Guild "boys" home to us, the Guilds will be ready, not only with a welcome, but also with the needed stimulus towards the ideal embodied in our motto "For God and the good life.' M. T.

National Unitarian Temperance Association.

Essex Hall, Essex Street, Strand, W.C.

President: Rev. Dr. J. E. CARPENTER. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

The annual meeting of the National Unitarian Temperance Association was held on June 16th. Of the business meeting it is not necessary to say much besides congratulation, first, that the committee's report shows practically no falling off in income, and no unnecessary expenditure. Secondly, that the Rev. Dr. Carpenter is president for the year. Thirdly, that 165 of our ministers are abstainers, though only 75 are members of the N.U.T.A. We hope the 200 others whom we may regard as the poor sheep (or shepherds!) gone astray, will come into the fold. The possession of a balance of £30 is a solid reason for being prepared to venture boldly into propaganda immediately peace is declared.

The public meeting was one of the best, the topic was "The Next Step, what is it to be?" Mr. Bredall, the retiring president, kept the time-table very well, and the speakers contrived to say their say within the limits. The Rev. Dr. Carpenter expressed himself in favour of Nationalisation of the Drink Traffic, which he thought would put an end to vested interests and the political power of the trade. In the discussion that followed, several of the speakers met Nationalisation with determined opposition, Mr. Chancellor, M.P. pointing out that we should have another vested interest in the new civil servants who would want permanent situations as purveyors of drink. Mr. J. M. Hogge, M.P., advocated as their next step, getting rid of the time limit by State Purchase. He thought that was possible owing to the special circumstances created by the war. Until we have done away with vested interests which can be bought out at the cost of sixty days' war, we cannot make any advance in temperance legislation. Mr. A. Lupton spoke of the obvious fact, which we continually forget, that men will meet together for company, and that those in laborious occupations will drink something—and sometimes heavily; it is therefore not reasonable to take these away if we do not put something better in their place. He would make it pay the publican to promote temperance by making his living depend upon the amount of alcohol he does not sell. Mr. Lupton has printed his address and will supply it free to any who apply for it, it is entitled "How to reduce Drunkenness." The National Campaign for Prohibition is being promoted by memorial, which will be in the House of Commons when these remarks are being read, it is therefore of little use to say much. But it may strike some that the way in which Prohibition is proposed to be laid upon the country is both unconstitutional and not democratic. This is not Russia, but a professedly democratic country, and we ought to know that however desirable, it is not right to impose even prohibition upon the country without its consent. "The Will of the People must prevail."

R.N.

Literature.

"Ethical and Religious Problems of the War"—fourteen addresses edited by J. Estlin Carpenter, M.A., D.Litt. The Lindsey Press, 5, Essex-street, Strand, London, W.C. 2s. 6d. net.

This is a most inspiring volume. Of the fourteen contributions to it there is not one that is not of the highest quality. If such a book as this could be read in every home in the land it would make a new England. Though the contributors have written independently of each other there is remarkable unanimity of view amongst them. A list of the contents will give an idea of the ground covered. "The Ethical Problems of the War," by Prof. Gilbert Murray; "The War and Morality," by Prof. Sir Henry Jones; "God's Requirements," by Dr. James Drummond; "Aspects of Fatherhood," by Dr. J. Estlin Carpenter; "The Alchemy of Sacrifice," by Henry Gow, B.A.; "God and the World," by Prof. J. H. Muirhead; "Belief and Experience," by Dr. P. H. Wicksteed; "A Question that should not be Asked," by Prof. L. P. Jacks; "Is Our Faith Shaken?" by W. Whitaker, B.A.; "The Responsibility of Surviving," by Dr. Stanley A. Mellor; "The Moral Equivalent of War," by Dr. S. H. Mellone; "The Nations on Their Trial," by H. E Dowson, B.A.; "Thanks Due," by W. G. Tarrant, B.A.; "The Warfare from which there is no Discharge," by Joseph Wood.

It would be a pleasant task to quote from all these addresses did space and time permit. We must content ourselves by saying that amongst these remarkable papers not the least is that of Dr. Mellor on "The Responsibility of Surviving." "Men have died heroically in this war for love of country, for love of freedom, for love even of peace: they have died for love of the ideal.

"If they died for the ideal, if inspired by love of the ideal they gave themselves gladly to death, then we, who survive, can only face the responsibility of surviving by a new determination to live for the ideal for which they died."

"Men have been dying for the sake of a more just, more equitable, fairer, more Godlike ordering of human society, in which the domination of Right, in every aspect of life, shall replace the domination of Might, and where freedom to live well and faith to live worthily shall be confessed as alone satisfying objects of human endeavour. Their dying for these things is not enough. Men and women who survive must live for these things or the death that is accomplished fail of its object, and becomes an additional guilt. In this lies the responsibility of surviving."

The book is most opportune and timely. We cannot prepare too soon nor too thoroughly for the re-adjustments after the war, and this volume supplies considerable help, guidance and inspiration to those who will read it. It merits the wisest circulation.

"Freedom and Conscience," by Rev. Thos. Paxton. One penny. A sermon on the duties as well as the rights of conscience. 2, Melbourne Place, Bradford, Yorks.

Notes and News.

CHURCH PARCELS: Again we regret to state that owing to further considerable rises in cost of paper, this Magazine must be supplied at 4s. per 100 instead of 3s. 6d. Will clients please note?

The Southern Advisory Committee has issued a certificate to Mr. Edgar Martin of Birmingham, as a lay worker on probation for the ministry; Mr. Robert M. Wilcox, husband of Ella Wheeler Wilcox, poetess, died, May 21st, at Short Beach, Conn., U.S.A.; a Unitarian Peace Fellowship has been established in opposition to war—Secretary, 47, New Broad-street, London, E.C.; The Annual Service of the London (Unitarian) Sunday School Society at Essex Hall, June 18th, had a record attendance of about 400; Rev. G. L. Phelps, of Holywood, Co. Down, has charge of a Y.M.C.A. Hut in France to the end of September; The Annual Meetings of the Non-Subscribing (Unitarian) Presbyterian Church in Ireland, and of the Non-Subscribing Presbyterian Association, also the General Synod of Irish Non-Subscribing Presbyterians, were held in Belfast, June 27-28; The Provincial Assembly of Unitarians of Lancashire and Cheshire was held at Ullet Road Church, Liverpool, June 21st, and a resolution was passed urging just consideration for conscientious objectors to military service; The annual proceedings for the close of the Session at Manchester College, Oxford, were held, June 22-23, when there was a valedictory service to two outgoing students, Messrs. H. J. Horsley, B.A., and Kenneth Dunbar, M.A.; The N.-E. Lancashire Unitarian S.S. Union held its summer ramble at Padiham, June 24th, visiting Huntroyde grounds and gardens; The General (Unitarian) Baptist Assembly had its annual metting at Deptford, June 21st, when it was reported that an arrangement had been made to have their Chapel Trusts made "Open Trusts"; Congratulations to Rev. Richard Lee, Chesham, Bury, on having secured the M.A., London University degree in philosophy; 17 young people have been welcomed into the membership of the Stockport Unitarian Church; Miss Kathleen Lambley, M.A., daughter of Rev. R. H. Lambley, M.A., has been awarded the Faulkner Fellowship of the Victoria University, and Mr. Priestley Phillips, son of Rev. W. J. Phillips, of Nottage, has taken his B.A., with first class honours at Victoria University; The Presbyterian College, Carmarthen, closed its session, June 28th, with 20 students, others having voluntarily enlisted for Army service; The annual public examination, closing proceedings of the Session of the Unitarian Home Missionary College, Manchester, and the Valedictory Service, were held, July 4th; The North Cheshire Unitarian Sunday School Union held its annual picnic at Marple, July 1st; seven Unitarian Sunday Schools held their annual united service in Birmingham at the Old Meeting Church, July 9th; Public presentations have been made to Rev. I. Wrigley, B.A., at the Lye Unitarian Chapel, on completing 25 years as its minister, July 1st; The Summer Meeting of the Manchester Associate Branch of the League of Unitarian Women was held July 8th,at Monton, and attended by about 250; Rev. Matthew R. Scott has considerably recovered, and has recently resumed preaching; The Missionary Conference of Unitarian Ministers was held at Manchester, July 6th, with the Rev. W. H. Burgess, B.A., as president, who delivered a very able address on present day problems; The Annual Meeting of the Ministerial Fellowship was held in Manchester, July 5th, when several new members were admitted and matters specially concerning the ministry discussed; Sergt. James Haworth, secretary Chesham Unitarian Church, Bury, has gained the D.C.M.

C.R.: Thanks. "A Grievous Temptation," next issue.

MINISTERIAL CHANGES: Rev. A. E. O'Connor, B.D., has concluded his ministry at Torquay and with his family, has publicly received farewell presentations on removal to Shrewsbury; Rev. Priestley Prime has concluded his ministry at Brighton and received farewell gifts; Rev. H. V. Mills has concluded his ministry at Kendal and publicly received farewell presentations; Rev. E. R. Dennis, on removal to Aberdare, has publicly received farewell gifts at Pentre, Rhondda, S. Wales; Rev. H. C. Horsley, B.A. has accepted appointment to the Acton Unitarian Church, and commenced July 16th; Rev. J. H. Ewbank, B.A., B.D., Unitarian Home Missionary College, has been inducted and welcomed into the ministry of the Swinton Unitarian Church, July 8th.

DEATHS: Pte. E. G. Abrahams, of Bootle, killed in active service, May 22nd, 29; Rev. Dr. T. R. Slicer, New York, U.S.A., May 29th, 69; Mr. T. L. Dixon, of Bootle, killed in action, France, May 29th; Engineer M. B. Hobson, of Crewe, drowned in H.M.S. Hampshire, June 5th; Mrs. D. Gibson, daughter of late W. Grundy, Bury, at Winnipeg, Canada, June 9th; 2nd Lieut. R. MacCalmont Pettigrew, of Belfast, killed in action, June 11th; Vice-Consul R. H. New, of the Hove, Sussex, June 12th, in Persia, 39; Mr. Hy. Brunner, Huyton, Liverpool, June 17th, 78; Mr. Ralph E. Haslam, London, June 18th, 61; Mr. T. Grosvenor Lee, Edgbaston, Birmingham, June 21st, 68; Mr. A. J. Lewis, of Bootle, killed in action, France, June 22nd; Mrs. James Mawson, Darlington, June 30th; Mrs. Rudolph Gunther, Hampstead, June 30th, 62; Major Cecil Wedgwood, D.S.O., first Mayor of federated borough of Stoke-on-Trent, killed in action, July —; 2nd Lieut. A. D. David, of Leeds, killed in action, July 1st, 25; Capt. W. H. Smyth, of Banbridge, Co. Down, killed in action, July 1st; Mr. Fredk. Wild, Mottram, July 2nd, 76; 2nd Lieut. J. M. Hunter, of Hampstead, son of Rev. Dr. John Hunter, killed on active service, July 3rd; Miss Louisa Drewry, South Hampstead, July 16th, 81; Lieut. L. M. Lupton, of Leeds, killed in action, July 16th, 24; Mr. Worstenholm, Darlington, July 7th; Colonel W. H. Talbot, Kidderminster, July 17th, 77; Captain J. S. Davidson, of Belfast, killed in action; Pte. E. Scaggs, of Stratford, London, killed in France, July 1st; Pte. Stanley Bracewell, of Chesham, Bury, killed in France, July 1st.

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 3/6 per inch in columns; 25/- per column; 15/- half-column; £2 10s. the whole page.

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UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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